The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

College Hazing. The Statesville Landmark, in a recent issue, carried this: "The fall openings of the colleges are on, and the hazing has commenced. Already two freshmen at Wake Forest have been blacked. With the hazing, football, baseball, etc., 'higher education' and 'Christian education' continue to go forward.'" All of which may be true, and yet is said in such a way as to constitute a fling at higher, and at Christian ,education. Yes, with all that is said about "hazing," Christian education at our church colleges continues "to go forward." It has even gone forward to such an extent that, now, much of that which is called "hazing," a few years ago would have been laughed at as boys' pranks, and mere merry making. It has not been many years since this writer was a college student, and to his certain knowledge the chief difference between hazing now, and hazing then, is, that there is much less of it and in lighter form now; an, furthermore, our good and advanced ideas, derived from Christian education, have taught our college boys that they should not haze at all, and, if they did, the papers and the people would take it up, and have a great deal to say about it. We seriously doubt if fifteen years ago the good Landmark itself would have deemed it news, or an item worth while, to print in its columns, unless it were in the "Just for fun" column, that two boys at school had been handled rather recklessly by the other fellows.So much has Christian education done for the newspaper, even the estemmed Statesville Landmark. It has made things seem wrong that a few years ago were not seen to be so, and that worthy of censure and condemnation which till almost now would have been passed off with a smile and as a joke. Yes, Christian education continues to go forward.

But more than this. It is surprising how some of our zealous editors lay all the blame of hazing at the door of college Faculties, and seem to think these wink at, or condone, the offensive practice. We have not the first doubt that every teacher in every college in this good State is opposed to the barbarous, and now sinful practice, of hazing; but, brethren, there is always catching before hanging, and some of the shrewdest fellows that walk the college campus engage in this abominable practice, and then cover their tracts so thoroughly and thick that no college Faculty, outside of a Pinkerton Detective University, could catch them in a life time.

Like many another ill that is prevalent, boys and men must be taught by example and by precept, that to treat another recklessly and wrong, is sin and injustice, unmanly and unchristian. And that our denominational colleges, and Christian Universities, are trying with might and main to do. To lay every ill that happens at college, at the door of Christian education, to its hurt and detriment, is childish and churlish. It costs effort, energy, and much pleading without pay, to bring men and women to the undertaking of higher, and of Christian education, and to thoughtlessly throw stones at that struggling, but altogether worthy child of our high hopes and holy aims, is altogether hurtful, unbecoming and unjust.

Look at China!! .Even China knows how to take broad view of some things, and reciprocate a kindness. Here is announced one of the most remarkable on record. Owing to the Boxer uprising in China a few years since, in which much property belonging to Americans, and especially our missionaries, was destroyed, that country was, among other requirements, compelled to pay the United States an immense indemnity. This indemnity was received annually as long as actual property losses were not covered. As soon, however, as this was covered our Government very generously decided to not exact further indemnity, and so remitted to China several millions yet due

Now the income of the amount restored to China by the legal rate of interest, at the beginning of 1909, will be $470,000. By 1932 it will be increased to $883,750, at which sum the annual income will remain till 1940 when the indebtedness would have been liquidated.

In return for our national kindness, China proposes to take this money, which would have been ours, and send one hundred students annually to American colleges and universities to be educated. The time of study will be from four to eight years, until the number reaches four hundred students, which number at least that government proposes to maintain in our schools till 1940. This shows that China knows how to receive and to reciprocate a kindness. How much better, in all ways, is kindness and large heartedness after all America had the money exacted and could have kept it. How much better indeed to relinquish the claim, return the money, and then receive in return the same money paid out to the schools to educate, for a period of thirty years, an average of four hundred young men. Surely this is magnanimous, a Christian act, though a pagan nation is involved. And truly is China being won to Christian kindness and to Christ.

Grover Cleveland's Letter. The daily papers have been in much dispute of late, as to whether the late lamented Grover Cleveland actually wrote a certain letter about whom he favored in this presidential campaign, finally deciding, we believe, that the letter was a pure forgery on the dead statesman.

To far better purpose is this, which they may send to the rounds, from Mr. Cleveland, and so far as we know has never been questioned as not being authentic.

A Princeton friend says that on one occasion he complimented Mr. Cleveland on being an optimist, and not a pessimist.

"Yes, I suppose I am what you might call an optimist," he said, with a twinkling eye, "but I hope I am not an if-ist."

"An if-ist," I repeated. "What is an if-ist?"

"An if-ist," said Mr. Cleveland, "is a person who is a slave to the little word if, whereas an optimist hopes for

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THE SUNDAY SCHOOL.

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR OCT. 11.

A Few Suggestions.

God's Promise to David: 1 Chron. 17:-1-14.

Golden Text: There hath not failed one word of all his good promise.. I Kings 8:56.

Review: Review the previous lesson and the salient facts connected with it briefly, but effectually. By questioning bring out the facts about the Ark, its contents, its history, the details of its journey from the home of Abin-a-dab to Jerusalem, the rejoicing at its reception, together with the truths taught by the lesson, particularly the golden text.

Intervening Events: Here bring out the scene in the city after the ark entered, the sacrifices and burnt offerings to God, the distribution of gifts to the people, the return of David to his home after it was all over, the jealous, spiteful taunting of his wife Michal, Saul's daughter, and the punishment meted out to her.

Chronology: David's life falls naturally into three divisions: first, a period of war and conquest, during which he conquered the Philistines, the Moabites, the Edomites, the Amalekites, the Ammonites ,and the Arameans, or until his kingdom extended from Philistia and Phoenicia on the seacoast to the Arabian desert on the east and from the Red Sea on the south to the mountains of Lebanon on the north, while the peoples of Mt. Hermon and Damascus paid him tribute. See map for these places and the extent of his kingdom. Second, a period of peace and prosperity. Third, a period of domestic trouble and infelicity. The present lesson comes, as also do the first and the third lessons of the present quarter, from the second period. If we presume that fourteen years were spent in conquest, then the date of the present lesson cannot be far from 988 B. C.

Approach to the Lesson: Let the idea be the manner in which David and Saul received messages affecting them and their work from Jehovah and his prophets. By such questions as these find this out: When David heard of Saul's death, what did he inquire of the Lord? How act upon the answer? When Samuel came to Saul to find out how he had carried out God's instructions as to killing the Amalekites, what did Saul do? When Nathan told David he had sinned, what did David do? Show that Saul's disposition was to receive both messages and rebukes unwillingly: David's, to accept both in humility of spirit. Then say to the class, "Our lesson today will tell us how David received the word of God that forbade his putting into execution one of his most cherished ambitions."

Teaching the Lesson: The present lesson naturally and easily falls into three divisions, which as they are developed in the teaching you will write on the board as a topical outline of the same:

a. David's cherished hope. Verses 1 and 2. Last time if you requested all to read II Sam. 7, ask all who did so to make the fact known and thank them. You will then by way of incidental instruction tell them of the assistance rendered David by Hiram, King of Tyre, in the building of the palace in which he was living, sitting as the Bible puts it, at the time of this lesson. Then call for the life of the prophet Nathan, assigned last time. Next revert to the question method and find out how the Ark had been kept previous to this time, how it was being kept now, and why David desired to build a house for it.

b. A sore disappointment. Verses 3-8. Under this head you will question as to why Nathan changed his name, also to God's directing hand over Israel since He "brought up Israel unto this day" with Moses, the judges, Samuel, and Saul and His care for David since He took him "from the sheepcote" until as ruler over Israel he has subdued all his enemies and extended his kingdom and himself become as one of the great men of the earth. Then you will discover the reason why God would not consent for David to build Him a house, by calling for the assigned work along this line last week. See I Kings 5,3, I Chron. 22:8 and 28:3.

c. God's precious promise to David. Verses 9-14. Here you will by question find out that this promise or covenant included the establishment of the nation on a firm basis, the subjugation of its enemies, the continuance of David's dynasty, the building of God's house by his son, whose throne should be established forever. Here incidentally remark that this promise has been fulfilled in Christ, a lineal descendant of David. and whose kingdom is forever and ever.

d. A fourth point in the lesson would be the meek, submissive spirit in which David received the sad intelligence that he could not carry out his cherished hope of building God a house, as found in I Chron. 17:16-27. If you assigned this last time, call for it. If you did not, read and impress its wonderful spirit, which was the thing that made David a man "after God's own heart." Call attention to the fact that the 89th Psalm is written in commemoration of God's covenant with David and ask that it be read at home.

Truths and their Application: 1. How we should spend our money is an ever-present question. David had built him a fine house and he was ashamed not to build one for God. We should be ashamed to spend more on ourselves than we do for the good of our fellowman and the advancement of God's kingdom. The old Testament heroes gave a tenth. That was in the twilight of the Christian faith. Can we who live in the broad noon-day of it afford to give less?

2. We get credit for the good we would do, but which we are providentially hindered from doing. David was not permitted of the Lord to build the house, but God gave him credit for his good intentions and blessed him.

3. We are sometimes prohibited from doing, what we desire to do, by the Holy Spirit, but God always gives us something better. He would not allow David to build Him a house, but He established David's house forever.

4. The golden text contains a beautiful thought, one I am sure you can effectually present to your pupils. Don't fail to do so.

Assignments for home-study: Ask one to prepare an essay on the friendship of Jonathan and David; a second to find what promise David made to Jonathan respecting his family (I Sam. 20:13-16); a third what promise along the same line Saul tried to exact from David (I Sam. 24:20-22); a fourth to find all he can about Mephibosheth in the first four chapters of II Sam.; a fifth to be prepared to read Matt. 25:-31-46 with reference to how we may repay the kindnesses of God toward us.

W. A. Harper,

Elon College, N. C.

THE SUNDAY SCHOOL LESSON.

For October 11, 1903.

God's Promise to David.

Lesson Text I Chron 17:1-14.

Golden Text: .There hath not failed one word of his good promise. I Kings 8:56.

Time: Some think B. C. 1042. Others about B. C. 1000.

Place: .Jerusalem.

Persons: David, Nathan.

Parallel Passage. 2 Samuel, 7.

Leading .Thougth.. God keeps his promises.

When David became king of Israel after the death of Saul, his kingdom covered only about 6,000 square miles. He was ruler over the mountain region only, as Saul had been before him. In various places within his territory were

garrisons held by the Pbilistines, and cities held by the Canaanites.

David began his conquest by taking the fortresses within bis domain. Then he began a series of wars against the surrounding beathen nations whose idolatry was a constant danger to Israel.

One by one he conquered these nations. He was victorious in his wars with the Moabites, the Edomites, the Ammonites, the Philistines and the Syrians of Damascus.

This made him ruler from tbe Euphrates River to the Red Sea and from the Mediterranean eastward to tbe Arabian Desert.

From 6,000 square miles, the area of David's kingdom had now increased to 60,000 square miles.

It was during this period of great prosperity that David planned to build a temple wortby of his great kingdom.

To bis disappointment he was not allowed to carry out his plan. David was a man of war and the Lord wished a man of peace to build his house. The Kingdom was not yet fully settled. The enemies were not all subdued. The time for building bad not yet come. It must have been a disappointment to David not to carry out his plan; and he meant to do good to a large number of people. It would belp bis whole nation to have a splendid house of worship in their capital city. Yet good as his plan was, God said no to it, and David was disappointed. David planned a blessing for one nation, yet witb the disappointment God planned something better. David bad it in bis beart to build a temple and his desire was accepted as tbough he bad built the temple and God promised something better than be had thought. He was assured of God's mercy forever and tbat his son should be permitted to erect the temple. His people were assured of permancy and all tbeir enemies subdued.

Tbis lesson should bring comfort to those wbose best plans cannot be carried out. They should be sure that God is planning for them something far better. The next best thing to baving a share in a good work is to have the assurance that it will some day be accepted.

G. W. T.

THE FIRST COMMANDMENT.

Thou Shalt Have No Other Gods Before Me.

By Miss Alverta White.

(Continued from last week.)

Clearly, if this is not realized as self love, neither money nor the things money buys are better than the man himself. When man worships that lower than himself he retrogrates. Whole nations prove it: the burdened waters of the Ganges have sure testimony for centuries. Passion fostering Spain is an ever saddening example.

No man can make progress if his life is given to something no better than himself. He revolves about that something as a circumference around a fixed center; never lengthening the radius; rather contracting it, always on a horizontal plane. But the man who worships that higher than himself, either consciously, or unconsciously, is struggling upward. We grow to be like that which appeals to us. Just as the tiny acorn, called from its dismal, brown tomb by the warm sunlight, grows upward, gaining an ever widening circle of beauty and strength so the soul of man grows, ever higher, richer, more useful and beautiful.

Like the circumference about a fixed center, is the man who lays his own mind on the altar and places his life before it as an offering "To dedicate all to the mind that creates." He forgets that his mind is not the only creator; that it was created. He reasons that he has a mind; that what he wills he may do; tbat he can ever defy God's will. Why then, as Cicero says, should he not be revereneed as being equal with God? But Cicero further says: "There is something in the nature of things which reason, whicb human power, which the mind of man cannot effect and certainly that which produces this must be better than man. What can this be but God?" Or man may reason thus: God is not very powerful. All nature is upheld by laws as "survival of the fittest," gravitation, etc. These laws are as irrevocable as those of the Medes and Persians and hence God must conform to them. He would hold that God cannot revoke them and therefore He is limited by them. Man looks with admiration on the mind that has made this discovery. His vanity is flattered by his own acuteness and he lives for the further development and indulgence of his wonderful brain. But natural law is not a dogmatic statement, fixed and eternal, that things must act in a certain way. It is merely man's formula of how God's creation does act. I once heard Dr. W. P. Behan argue something like this: "What man knows all the movements of the universe? The commonest natural laws are the lower ones but there are higher. What is man that he should say: 'Thus shall things move and in no other way.' The law of gravitation is said to be fixed and not to be transgressed. A boy holds a stone in his hand. He opens his hand and in accordance with gravitation it falls to the earth. But with a slight movement the stone may be sent whirling on a horizontal plane, or straight toward the zenith. He has employed a higher law and conquered gravitation. The balloon, the airship, and the bird overcome this natural law in the same way. Law is superseded by higher law, plus human will and effort. Can a man deny God the power which he, himself, actually exerts? In the name of reason and intelligence can we deny that God can change the action of his own creation? God understands his own laws. What mere man can explain the simplest phenomenon of nature? How wise, therefore, is the man who says 'Oh intellect thou art my Gon' Who exalts that poor, weak, limited brain of his to a place equal with that of God?"

A shallow and vain object of worship this seems to us. We turn from it in disgust but there is a yet weaker class of idolaters. Human beings who cannot even assert the supremacy of their own minds. Such men cringe and grovel all their lives. They are cowed by a whisper. Like a reed shaken by the wind their purpose wavers at a look. The shameful hypocrisy which is permeating society today is born of fear of other people's opinions. These men's lives are for show. They are whited sepulchres. They stand in daily fear of what "they say." They have defied public opinion. This is the great modern Baal. "What will others think" has been called the most cowardly phrase in any language, yet many who should be rational beings claim it as the only god to whom they give unswerving fealty. How does it reward its followers? It robs them shamelessly. Truth is the first victim. Honor, upon which all the other virtues depend, dies. So long as such can be "respectable" their ideal is attained. Riches, body, mind, soul all are laid upon the altar. The body is clothed in purple and fine linen at the expense of the finer fabric of the human heart. Every thing high and ennobling is made subservient to this end. But public opinion cannot be deceived long. The world has genuine admiration for one who has convictions and dares defend them. In the end, its applause goes to the honest man of strong character and the foolish worshiper having lost his all goes sorrowing away. Baal has received the offering and is unappeased.

Powerful as this king of false ideals is there is yet one who for his perfection of disguise far surpasses any other. Secure in his borrowed dress, he gazes among the sheep and even forgets that he is a wolf. His ethical code is almost perfect. His cloak of rightcousness well fitting. He acts as the other sheep. His morals are of the best: he keeps the

(Continued on page 7)

NOTES AND PERSONALS.

So, again the question, Dear Christian Sun Reader, Do you read your Bible some every day? If not, why not?

The many friends of Dr. T. E. Baird will regret to learn that he is still a great sufferer with no apparent improvement.

The conferences are nearly here. Is your church ready with its apportionments? The success of the conference depends upon the efforts of the churches.

Rev. L. I. Cox assisted Pastor C. C. Peel in an interesting meeting at Belews Creek the past week, there being six confessions of faith, three accessions to the church, three baptisms and the church much revived.

Bro. J. H. Blanchard, not a newspaper editor, but a faithful compositor of a leading daily, writes a bit of personal experience about Bible reading in this issue, that we sincerely trust others will give heed to.

One of our conferences, Valley Virginia Central, has already held its annual session. The others convene at early dates (see conference calendar beginning of editorial page 8). Only a short time remains now in which to "get ready for conference."

—Pastor W. G. Clements assisted by Dr. W. T. Herndon conducted a very successful revival at Six Forks church, Wake Co., beginning third Sunday and closing fourth Sunday in September. There were twenty-eight conversions and nine accessions to the church.

Sunday, October 4, was Rally Day with Bro. Butler's Newport News Sunday-school. We received a very unique invitation and elaborate program. With such preparation beforehand we haven't the first doubt but that the school had a great day last Sunday.

Writing Sept. 29th, Rev. J. W. Holt, says of the prospective building at Union Ridge, "We expect to dig out the foundation for our new church tomorrow. Hope to begin building at early date." The new house is to be on same site as the old one which has now been torn down.

Rev. P. S. Sailer left Friday afternoon for Boston, his future home. There is probably not a better known man to our people both north and south than Bro. Sailer. He has endeared himself to very many hearts during his stay in the South. We trust that the Lord may richly bless him in his new field of labor.

Dr. Manning (see Norfolk letter) is of opinion Prof. Harper's "How to teach the Sunday school lesson" should appear two weeks, instead of one as now, before the Sunday on which the lesson is to be taught. If other Sun readers agree, or disagree, with Bro. Manning will they kindly send the Editor a card giving their wish. Suggestions will be much appreciated, as our aim is to make this department helpful to as many Sun readers as possible.

Among the ablest, most lucid and timely articles The Christian Sun has carried its readers in many a week is that on "The Deity of Christ," page 14, by Rev. Robt. E. Speer in The Record of Christian Work and reprinted in our columns by the kind permission of Editor W. R. Moody. We much regret that the article had to be cut in two and a portion carried to next week. Save this week's Sun till next week and read the article closely and continuously. It is all cream.

—Here is the common testimony of every child of God: "No burdened soul ever started on the sincere and earnest search for God, with purpose that meant no returning, that failed to find Him. But God does not reveal Himself to every seeker in the same way. And sometimes He leads through strange ways or employs means of His own election. The first battle is consent to start. The second is to be led until some great and important lesson is to be learned. Prayer, faith and patience count much." —Exchange.

The editor expresses grateful appreciation for a very kindly invitation, received from his friends, Mr. and Mrs. William M. Jones, to be present at the marriage of their daughter, Miss Rose Virgilia at Epworth, M. E. Church, South at 4 p. m., Oct. 22. The very fortunate man, to whom hearty congratulations are hereby extended, is Mr. William T. Shannonhouse. Besides expressing appreciation, we extend to Miss Virgilia, one of the very best of the many good girls we know, our best wishes for all the happiness that comes to a congenial, noble, Christian woman.

As accurately as can be estimated, the number of telephones in use today is about 9,500,000, a little over 7,000,000 of which are in the United States, 2,000,000 in Europe and the remainder in all the other parts of the world. Such figures, however, cannot be taken as absolutely reliable. The rapid strides with which the telephone is becoming more and more indispensable to mankind is borne out by the statement that the Bell companies recorded an average of 18,624,000 calls a day during 1907, which would be about 75 calls for every man, woman and child in the United States for the year.

—You yourself have known instances when the imagination played almost as great a part as it did in this instance authentically cited by the London Daily Mail: "A strange case has just occurred at Portheawl showing the effect of the imagination in causing disease and cure.

A professional man on a visit there took out his four false teeth while shaving but forgetting the fact and failing to find them later suddenly concluded that he must have swallowed them accidently. At once he began to suffer pains, a doctor was sent for, to whom he described his agonies; emetics were administered but in vain, and the tortures made him twist his body convulsively.

Then a maid brought the teeth, which had dropped behind the dressing table, and instantly the pains ceased.

DAILY BIBLE READING.

Dear Brother Editor:

As a careful reader of the Sun, it goes without saying, that I get all the good things to read that its pages contain, and I wish to give a word of testimony on a little "Personal" that the last issue contained. It is this: "Would it not be well for you to read the Bible some today?" I want to say that I do not see how we as professed children of God can afford to let a day pass without partaking of the precious Word of God. In my own experience it means a day full of trials and uphill work in everything that I undertake to do if I fail to partake of this precious food for the brain before I leave my chamber every morning. I would sooner leave off my first meal in the day than to go out of my room before the usual reading of His Word, and the sweet communion with God, that can keep us in the right way, if we will only start right and follow where He leads us. I have tried almost every hour in the day for this devotion, but I fail to find the hour that will be as sweet as the first; and that I can get so near my God for a little season of prayer. God grant that this testimony may help some one to begin the daily reading today.

J. H. Blanchard.

Norfolk, Va.

The Argo Red Salmon of Alaska has the deepest red color and the finest flavor. It is packed entirely by machinery and is not touched by hand. One trial makes a permanent customer.

Editorial Comment.

(Begun on page 1)

the best in a sane manner. The if-ist is never quite sane. I once knew an if-ist who was lost in the Maine woods with a companion on a hunting expedition. As night came on they made camp, but, although they were hungry, they had shot no game, and had nothing to eat. With a perfectly serious face this fellow looked at his companion and said: "'If we only had some ham, we'd have ham and eggs, if we only had some eggs!"

Fact is the If-ist is the worst kind of pessimist. Some people tear up your nerves, upset your plans and narrow up your soul with their doubting, skeptical and pagan "ifs." Do not be an If-ist.

Postage: Beginning Thursday, October 1, 1908, the agreement between the United States and England went into effect, whereby the letter rate of postage between the two countries is reduced from five cents an ounce to two cents an ounce. Our country already has a letter rate of two cents with Cuba, Porto Rico, Panama and Canada. One may now send a letter across the ocean, to any part of Great Britain for the same that it takes to carry a letter across the county or town.

The beginning of our postal relations with England was in 1639 when Massachusettes legally appointed one Richard Fairbanks, to receive at his house, in Boston, all letters brought from beyond the seas, or those to be sent thither, "and he shall be allowed for every letter a penny, provided no man shall be compelled to bring his letters thither except he please." In 1692 the Legislature of Virginia passed an act reciting that one Thomas Neal has been empowered by letters patent from William and Mary to take charge of the postal business of the colonies. The colonial postal service was brought to a climax under Benjamin Franklin who by 1774 had established a very efficient service throughout the colonies, and besides making the postal service efficient, and self-supporting, paid into the treasury of Great Britain an annual revenue of $15,000.

In the year, 1774 Franklin became obnoxious to the British government, because of his patriotic tendencies, was dismissed from the service and, from that time forth, our government has never put a penny into the British postal treasury. The colonies established their own postal system in 1775 and unanimously appointed Franklin Postmaster-General with authority to establish a line of ports from Falmouth, Me., to Savannah, Ga. Postage had to be paid in currency or in specie. Rates varied. In 1792 however, rates were fixed on letters: for 30 miles and under, 6 cents: for 60 miles and under, 8 cents: for 100 miles and under, 10 cents: 450 miles or over 25 cents. These rates remained till 1845 when a rate of weights and distances was adopted: a letter not exceeding half ounce, 5 cents for 300 miles or less; over 300 miles, 10 cents with proportionate increase in rate for every additional half ounce. In 1851 the letter rate was made 3 cents for distances under 3000 miles: 6 cents for distances over 3000 miles. (If not prepaid, 5 and 12 cents respectively) In 1855 a law was passed riquiring all postage to be prepaid. In 1863 the element of distance was eliminated and a rate of 3 cents was established for letters not exceeding half ounce: in 1883 this rate was reduced to 2 cents. Adhesive postage stamps were first used in 1847, but not until 1855 when law required the prepayment of all postage did they come into general use. In 1852 stamped envelopes, and in 1872 postal cards were authorized. The system of cheap postage, and efficiency of postal service, are of comparative recent dates, as the above dates all show, and serves, as does no other development, to show how very rapidly nations are becoming communities, communities families, and the whole world a brotherhood of ready, easy and quick communication. "Have you considered the postage stamp my son? Its worth consists in its ability to stick till it gets there." It leads all inventions of man in making the world one.

Norfolk Letter.

At a business meeting of the third Christian Church last Monday night a call was extended to Rev. W. H. Thompson of West Cario, Ohio, of whom I wrote last week. He has accepted the call and entered the work, beginning 1st of October. He will also have the care of Providence church, preaching there 1st and 2nd Sundays afternoons. He comes to us well recommended as a Godly man, a fine pastor and a strong preacher. He is a man of very pleasing personality and has already made many friends here in his short stay, of only one week.

He has had quite an experience in the school room, both as teacher and principal.

He has rented for a parsonage No. 512, 31st. Street, and will have his family here in a short time, and we hope in due season will be feeling himself a typical Southerner, for to be a typical Southerner means the elimination of all except that which is good.

With the blessing of God on the work we are hoping that together we may be able to accomplish much good for the Master.

The Ladies Union of the Memorial Temple gave a very enjoyable social in the lecture room of the church last Thursday evening. After opening address of welcome by the pastor, a splendid program of music and recitations was presented after which some time was spent in social intercourse in the dining hall, where refreshments were served by a committee of young people.

Sunday morning the Sunday-school of the Temple held their Rally Day exercises. They had a splendid program arranged which was carried out to the delight of all. Their attendance was 262. It was my pleasure to accompany Bro. Thompson to Providence Sunday afternoon where he met the people there for the first time. Providence is, as many Sun readers know, one of our century churches. One seems to catch new inspiration as one sits within the walls of an old, consecrated house like that where have stood and proclaimed the gospel such able men as Walter, Wellons, Barretts, M. B. and J. Pressly, besides many others. It is interesting to hear such as sister Portlock tell of the preaching of many of these. The membership is small but there is a faithful few who are holding on and keeping up the work. May Old Providence yet see many prosperous days.

I am glad you have asked for expressions about the time for the appearance of Prof. Harper's papers on the Sunday school lessons. I had been considering from the first, asking if they could not appear earlier, but had hesitated to express an opinion on the subject. To those who are so situated that they see the Sun the day it is published the present arrangement may be all right, but to those who do not get their paper before Friday and some times Saturday, it makes it of little practical benefit, for many do not have the time to study the lessons except at night. Quite a good many teachers are engaged in choir practice on Friday night and nearly all are busy at some duty on Saturday night. And the average teacher, in order to teach the lesson as outlined by Prof. Harper will require more time than he would to do the same thing for few have the ability that he has, and besides it is adopting ones self to another's thought and method of work. There are many other reasons that might be named. I would say let them appear two weeks ahead.

J. W. Manning.

FROM THE FIELD.

Newport News Letter.

The Sunday schools of our denomination, in the vicinity of Norfolk, held a quarterly convention last Sunday afternoon with the South Norfolk Christian church. About eight schools were represented and eight ministers, includig two visitors, were present. Brother W. C. Bain, Statistician for the State Sunday School Association, and brother ——Borum, District Secretary for the Same Association, were the speakers. Brother Bain said that the reports were the best he had ever heard for the summer season. The addresses were good. Brother Borum, who is of another denomination, as is also brother Bain, said that he knew of no other denomination that had made as much progress in the vicinity of Norfolk for the past few years as the Christians. That much for our encouragement. This Convention meets quarterly, and next time with the Portsmouth church.

* * * * * * * * * * * *

Summer vacations and outings here are about over now and church life and work are resuming normal condtions. Our congregations were good yesterday and ninety nine were present at Sunday-school. This is one of the most delightful seasons of the year for pastoral and church work. To one who has devoted very much time, unselfishly, to the pastorate it would seem strange that there is such a dearth of preachers in all the denominations. There are but few fields, if any, offering such large opportunities for usefulness and real delightful service as the pastorate. It is not without its cares, responsibilities, and hardships along with other places of usefulness in life, yet we believe that for the opportunities offered, in many ways, the trials of the pastorate are not, after all, greater than those in other places. Extremes follow each other and with a praying church, the enlargement of borders, and a better paid ministry, the tide will some day turn and the knowledge of the Lord shall cover the earth. May we hope that the time is not very distant when the best talent and wealth of the world shall be placed on the altar of God.

* * * * * * * * * * * *

Some years ago, when a school boy, I lost a book. I have never been able to know just how I was relieved of it. I have felt quite satisfied that it was either taken by one of the Professors and put out of reach, or out of existence, or stolen by some boy who had as much distase for that particular branch as I did. I called the book Interlinear; the boys called it "Pony;" the teachers called it, "Lazy boys' prop." Well, the book very strangely, surely, and mysteriously disappeared as though the earth had swallowed it up. Then I had to stick to the real text book and depend on individual effort. Time soon proved the wisdom of the providence. Helps in school are good, sometimes, but are fearfully abused. I have been led to believe that the same is true in Sunday-school work. Excellent helps have multiplied, made inexpensive, and crowded into almost every school room on the globe, until they have overshadowed the real Book in point of time and study given. Often the Book is never seen. A Quarterly, or leaflet, will often suffice to enable one to squeeze through the recitation. Nothing can take the place of the text book, the Bible. Helps should never be consulted or used until the Bible has been thoroughly examined on the subject, the real text read and context carefully studied. A book on Normal Teacher Training if properly used is an excellent thing until we devote more time to the subject of how to teach than to the subject to be taught. The teacher needs nothing so much as familiarity with the subject he expects to teach. We should neither ride the "Pony" nor lean on the "Lazy man's props."

Murdock W. Butler.

Sept. 28, 1908.

With My Churches.

The summer months were occupied, for the most part, in revival meetings. During August, meetings were conducted at Hobson and Oakland. The Hobson meeting has already been reported in these columns. The meeting at Oakland was conducted by Rev. J. W. Harrell. The splendid preaching by Bro. Harrell greatly benefited the church and community, and there was a good meeting. There were about 20 professions, and several additions to the church. The week following the first Sunday in September, a meeting was conducted at Liberty Spring. The pastor was assisted by Rev. M. L. Bryant. Bro. Bryant rendered efficient service, and his work was greatly appreciated by the people. There were about 15 professions, and nine additions to the church. The week following the 2nd Sunday in September the writer assisted Rev. N. G. Newman in a meeting at Holland. There were about 20 or 25 professions, and about 20 additions to the church. It was a great pleasure for me to be with these dear people again. I served this church as pastor for eight years, and I remember their kindness to me with a grateful heart.

There have been about 65 professions of faith, and 45 additions to the churches of my pastorate this year. My churches will raise all Conference Assessments in full. It is possible for all churches in the Southern Christian Convention to make that record. Let us all make a hard pull for that record during these last few weeks before Conference, if the arrangements have not already been made to meet these requirements. You will enjoy the Conference more if your church has raised all assessments. The delegates from my churches say they will not attend conference unless the church sends up its mission money. The money goes. Pastor feels better. The cause of Christ is advanced.

Four members were received at Berea last Sunday morning. One backslider was reclaimed at the same service. He is a splendid young man. His mother died several months ago, and one of the great burdens on her mind during her sickness was the salvation of her boy. A few days before her death she said to me: "Brother Johnson, I hope he will yet be a true child of God." When he came forward last Sunday,, I thought of that mother's prayer. No one can measure the meaning of a mother's prayer. When she goes to the throne, in behalf of her own, there is power and pathos in her patitions. As she rocks the cradle of her child, or sings her sweet lullaby to her darling and tucks him away with a good-night kiss, there goes up from her heart a prayer for his safety and deliverance from evil. If that boy goes into a wayward life, it will be in spite of a Christian mother's prayer.

I. W. Johnson.

Durham Letter.

We have closed a fifteen days' meeting in the Main St. Christian Church, Durham, which was, I think, one of the most successful meetings we ever enjoyed. Large and attentive congregations were present, with increased interest every service to the close. Last Sunday night the people were rejoicing together from time to time in the old time religion. The church was wonderfully revived and many were converted during these series. We have only received three into fellowship. Several have said they will unite with us later. The Savior was present with us in power, convicting and converting, and causing backsliders to return to the work of the Master. Our new place is simply delightful. All are rejoicing that we are at home after a three years experience in the court house. We are very grateful to the county commissioners for their patient indulgence with us. There

seems to be a degree of satisfaction now with everybody concerned since we are at home. Our congregations were flattering during our services. Pray for us, reader.

Yours in Christ.
A. P. Barbee.

With the Churches.

The work in my field of labor is very gratifying so far. I have three revivals yet to hold and feel the most profound interest in the work, and rejoiee that I am able to devote my full time again to the highest work to which God calls men.

"The work of the church is done by few. And God asks that a part be done by you." If all the members would find something to do for the cause, put their heart and hand fully into it, coneentrate their best efforts with the pastor the work would be easy and crowned with success.

God's work pays sure wages, and faithful work in His vineyard brings the surest reward of the greatest inheritance in heaven.

S. B. Klapp.

Greensboro, N. C.

Holland.

We had a good meeting at Holland Christian church the week following 2nd. Sunday, closing the 3rd. Sunday night. Rev. I. W. Johnson did the preaching faithfully and with good acceptance. There were more than 20 professions and nineteen accessions to the church, and others will join later. Twenty-six candidates were baptized on the 21st. inst., for Holland and Holy Neck churches.

N. G. Newman.

The First Commandment.

(Begun on page 3)

Sabbath (because others do); he tells no falsehood; his goods were aquired by his own labor; his hands are guiltless of murder. He says: "Behold, these things have I kept from my youth up." He is even seen sometimes on the street corners rubbing his hands togetherr with joy that he is "not as other men are." This man fondly imagines that he is doing all that ean be required of him. "One cannot be a Christian and not be moral, but one can be moral and not be a Christian." Does he not see that he is worshiping a thing of his own making, or at least that of some other man? He sets up his tables of stone and bows himself in servitude before them. All law, be it physical or moral, is in its nature not an end but a means. To the man who exalts this law to the position of a divine end, it has surely become a graven image, whether it be inscribed on parchment, marble or his own heart. It makes no differenee how fine one's code of morals, or how scrupulously one adheres to them, if he does not recognize a great I Am back of it all he is an idolator of his own handiwork.

So, many of these alien gods invite our attention and would draw us away from the true God. We have not attempted to name them all. These are only a few, but chief among them. They are so weak and resourceless. So incapable of satisfying the soul of man. Baal's priests are slain in their futile attempts to invoke his presence at their altar. He is the offspring of thir own minds and is as incapable as they of sending the holy fire to their sacrifice.

Baechus and Epicurus defeat their own ends with surfeiting. Their sweets are elay in the mouth of the eater till he exelaims: "All is vanity and vexation of spirit, a weariness of the flesh."

Intellect, as king is not omnipotent. Ie must eonsent to be born and to die. In its little realm it may usurp the throne, but with all its effort learns not whence it eame or whiy nor ean it eonjecture whither it goeth. Public opinion, as dictator, fails to bring the desired peaee. Its judgments are fallible. It gives ashes for beauty.

Morality is a ehafing thraldom to a true man. Its claims are no less galling that they are of gold. Its very nearness to truth serves to render it all the more odious to its devotee when he sees the cheat.

Sinee all these gods are insufficient where shall we turn? Is there no balm in Gilead? We find ourselves not one step in advanee of the ancient Israelites in the matter of idolatry. The visible forms may be different but their gods are just as logical and fully as powerful as ours. If their gods brought them no more reward than ours do, they seem not to have robbed them of so much. Why then should we cling to our Lares and Penates? Why seek to have other gods before Him? Why profane His name by applying it, in spirit, to any less than He? Our thought of God should be the highest and noblest. In the words of Plutareh: "It were better to have no opinion of God than to have one unworthy of Him; for the one is only unbelief, the other is contempt." By so much the greater, then is our condemnation that light has come to us and we have not received it. Let us turn to Him who came that we might have life more abundantly. Surely that is of infinitely more value than all the world can offer. We have in Him a God, omnipotent, omniscient but more than all, a God of infinite love. Drummond tells us that if a man love God you will not need to give him the first commandment. "All that is in the world; the lust of the eye: the lust of the flesh: the pride of life are but a little while. Love not the world, therefore. Nothing it contains is worth the life and consecration of an immortal soul." The immortal soul must give its allegiance to something eternal. "Let us hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man."

RELIGION, HEALTH AND SANITY.

On every hand there is testimony that a elose relation exists between the Christian faith and physical and mental soundness. Christian faith carries self-control in proportion as it becomes a dominant factor in the life. It prevents excesses, it produces quiet and normal habits, it tends to equanimity of mind, and gives an inspiration in the direction of better things generally. Faith is confidence in God. It recognizes Him as the ruler of all and as having beneficent purposes toward men. It, therefore, provides a solid basis for life, and produces that confidence in the general outcome which exhibits itself in a well-balanced mind. Extremes are avoided, and violence to the established laws of life is in good measure prevented. The average life of Christian people is longer than the average of others. Ministers, who are special representatives of the religious life, are especially accepted as among the best risks by insuranee companies. Dr. A. B. Richardson, an eminent alienist, in answer to an inquiry concerning the relation of religious faith and insanity, says:

"The good cheer, bright hopes, rich consolations, good tempers, regular habits and glad songs of religion are such an antidote for the cases of insanity that thousands of people in Ohio are preserved from insanity by them. But for the beneficent influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients."—(United Presbyterian.

—It all depends upon the point of view. David said: "I said in my haste all men are liars." A Scotch clergyman—of course he lived a long way from your church and community—said when he read that passage "David, had you been living here you might have said it at your leisure." That clergyman must have lived in a bad community, even if it were in Scotland.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr. Organ of the Southern Christian Convention.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

CONFERENCE CALENRAR, 1908.

I. Alabama Conference.
Antioch Church, Roanoke, Ala., R. 1., Tuesday, 10 a. m., Oct. 20.

2. Georgia and Alabama Conference.
Brown's Springs, Ga. (Marion County,) Tuesday, 10 a. m., Oct. 27.

3. Eastern Virginia Conference.
Dendron, Tuesday, 10 a. m., October 27.

4. Eastern North Carolina Conference.
Wake Chapel, (Fuquay Springs), Wednesday, 11 a. m., November 4.

5. Western North Carolina Conference.
Park's Cross Roads, (Ramseur), Tuesday, November 10.

6. North Carolina and Virginia Conference.
Longs Chapel, N. C., Tuesday, 10 a. m., November 17.

Christian Missionary Association.
Spring Hill, Waverly, Va., Tuesday, December 8.

A WEEK OF PRAYER.
What Shall We Do?

There is a growing conviction, and an ever deepening one, that more earnest, fervent prayer is necessary to a more rapid spread of Christ's Kingdom among men. There is a feeling, a very definite one, that men and women are not praying enough for Christ's coming and the more rapid preparation for that event. To this end seven delegations of laymen, representing seven different denominations met in Chicago last January and after much prayerful consideration of the needs now confronting the Christian world, adopted the following:

"That we recommend to Christian Brotherhoods, to Christian organizations of men, and missionary boards throughout the world the observance of the week beginning with the Sunday following the last Thursday in November as a week of special prayer for the spread of Christ's Kingdom among men throughout the world."

Upon this as a basis many brotherhoods of laymen and Christian organizations throughout the country have been urging the matter of this "week of prayer" upon the churches and the denominations.

The Chicago suggestion has now been adopted and endorsed by the following: "Brotherhood of St. Andrew, (Episcopal) Presbyterian Brotherhood of America, Men's Movement of the Church of the United Brethren in Christ, Board of Missions of the Protestant Episcopal Church, Brotherhood of St. Andrew in the West Indies, Baptist Young People's Union, Baptist Brotherhood, Church of England Men's Society, Laymen's Missionary Movement, National Conference of Church Clubs, Congregational Brotherhood, United Presbyterian Men's Movement, General Assembly of the United Presbyterian Church, Brotherhood of St. Andrew in Scotland, Brotherhood of Andrew and Phillip, General Assembly of the Presbyterian Church, Brotherhood of St. Andrew in England, and the Methodist Brotherhood of the U. S. A."

In explanation of this movement, Mr. Gardiner, President of the Brotherhood of St. Andrew in the United States thus writes to the clergy of the Episcopal Church: "This is made to arouse Christians of every name and every race throughout the world to more earnest and confident prayer for the spread of the Kingdom. At the Chicago Conference we all felt that before we can hope for any great progress in evangelizing the world or for any real movement toward Christian unity, we of the laity must do all that we can to second the efforts of the clergy to give earnest personal prayer its due place in the life of every Christian. Too many of the laity have no adquate conception of prayer as a spiritual force."

Mr. Gardiner's words are clear, concise, and certainly convey, in few sentences, volumes of fact. "Too many of the laity have no adequate conception of prayer as a spiritual force." That from a layman of wide acquaintance and observation, certainly drives to the mark; a sad truth, but a truth nevertheless. This week of prayer to begin Sunday, November 29, 1908, will have accomplished much indeed if it may but bring more laymen to some adequate conception of prayer as a spiritual force.

Commenting on the call to this week of prayer for the spread of Christ's Kingdom among men throughout the world, The Southern Churchman (Episcopal) of Richmond said editorially last week: "This is the effort and opportunity to which we are called this fall. Thousands of Christian men, in the United States, in Canada, in England and Scotland, in Hawaii and the Philippines, and in the English Colonies and dependencies, have agreed to set apart a specified time, and with one heart and with one voice, plead to God for 'the spread of Christ's Kingdom among men.' Surely, there never was a finer call, a more splendid opportunity, or a plainer duty than this."

Shall we of the Christian denomination let this great opportunity slip of joining in a movement with such high aim and holy purpose? Some how the mere reading of the movement carries conviction that the time is ripe to act, and that we should join heart and soul in this good work. A week of prayer "for the spread of Christ's Kingdom among men throughout the world!" How the invitation allures, and the opportunity calls us.

This then in practice: Between now and the appointed week all, save one, of our Southern conferences meet. Can something not be done at the conferences to give the stamp of denominational approval to this movement, and to get the churches, especially the laymen thereof, to adop some plan of observing the time as a week of prayer for the spread of Christ's Kingdom among men throughout the world? What say the brethren? Shall we stand still and be idle while other churches join in the movement? Let the brethren speak throught The Sun.

THE MAN WITH A MESSAGE.

Dr. G. Campbell Morgan, preacher in Westminster Chapel, London, is said to have the largest Bible class in the world. He meets his class and studies the Bible with them every Wednesday night, and we have some where seen it stated that the class numbers an average of 2,000, young men mostly.

Last spring Dr. Morgan conceived the idea of conducting a Bible class in the heart of London, and in the heat of summer, on Saturday nights. His helpers, assistants and counselors advised against it, declaring that a Saturday night Bible class in summer was doomed to failure. Dr. Morgan persisted, began his studies, invited the busy men from their Saturday night haunts to hear him. The meetings have concluded and the great teacher was more than justified in his convitions. The average actendance was 1200, and in a thousand ways the

success of the effort is evident. This is regarded as one of the most remarkable successes, as a Bible teacher, Dr. Morgan has ever achieved. Campbell Morgan is a man with a message from the Book. He opens the Book to his hearers, and leads them into the glorious light of Gospel truth. He teaches the Bible, leads his listeners to hear the voice of the divine One there, and catch the inspiration of Heaven's love and light and life. The man with a message always gets a hearing.

SUFFOLK LETTER.

Upon my return from the "Centennial of Religious Journalism" in Portsmouth, N. H., I spent Friday and Friday night, Sept. 18th, with Mr. S. Y. Nash and family in Brookline, Mass. Mr. Nash was born in Boston and has been doing business in that great city all his life. He was acquainted with many of the great men of Boston and all the important places and hence was a good guide to the heart of the fourth city in population in this country, only New York, Chicago, and Philadelphia, surpassing it.. In the afternoon, Mr. Nash and his two daughters took me on an automobile through Newton, Alatham by the great Waltham watch factory, Lexington, Concord, and other places, sixty miles in four hours over roads as good as city streets. We paused at the graves of Hawthorn, Emerson and other great men, and the monuments that mark the battle-field of Concord. New England has a way of marking the places and preserving the record of important events that keeps alive the history of the past and inspires the life and just pride of the present. Besides this, there are so many churches and institutions in Massachusetts erected and endowed by single individuals. These institutions continue to represent men long since dead and to continue their work among men. There is no nobler purpose to which men can dedicate money than to institutions. A college, an orphanage, a home for the aged, for the feeble-minded, or for any class of unfortunates, will make the gifts of Christian philanthropists real benefactors. Institutions that embody the principles and purposes of benevolence ought not to suffer for means when so many are passing away yearly with means sufficient to endow needy and worthy objects. Elon College ought to be remembered in the wills of members of the Christian Church in such liberality as to place her beyond embarrassment in her obligations or her work. Children ought not to be neglected by parents, when they pass away; but where there is much means children are often ruined by leaving them the entire estate. Men owe something to society because society makes wealth possible. The rich, and even the well-to-do ought not to leave the world without making some return, through their wills, to society in the form of endowments or gifts to church institutions.

On Saturday, Sept. 19th, the time was spent with Hon. E. L. Goodwin, known to many of our church. Besides visiting with him important places in the city of Boston, we went to East Boston to visit Rev. C. J. Jones, Jr., and his family. There we met his mother, Mrs. C. J. Jones, her son, Earnest, and her daughter, Bessie, who were there on a visit. Brother Jones was not at home, but it was a pleasure to see Mrs. Jones again and her children. This day was most pleasantly spent and in the afternoon I went to Providence to visit Mr. and Mrs. J. L. Tourtellot, where I spent Sunday and Monday. The city, the splendid state capitol, built of Georgia marble and Tennessee oak, at a cost of three and a half million, and Brown University were visited, and in the capitol I met the young and popular Governor Higgins. I went to church on Sunday and returned with a heavy chill which marred my visit; but I was in good hands and enjoyed their kindness both while sick and while well. As Mrs. Tourtellot was Miss Mamie Lee from our own good Berea church, in Nansemond county, Va., and as I took part in their marriage, it was like being at home with them. One learns in travel that the best in life is personal friendship and the feeling of home. You may be among the thousands as strangers and feel more lonely than in some great forest; for trees seem more friendly than the passing throng of strangers; but when you reach the home of friends new pleasure rises up in our soul. Such was my visit in Providence. They ministered to me in my sickness as tenderly as mother could to a child.

I returned by the Merchant and Miner's Steamer, Dorchester, in a voyage of two nights and one day, over a calm sea, with fine weather, to resume duties again at home.

W. W. Staley.

ELON COLLEGE NOTES.

Miss Annie Kernodle who lives near here, and has been a student here and is well known in Elonian circles, was married last Tuesday and is now on her bridal tour. The fortunate young man is Mr. Burke, a successful business man of Burlington, N. C.

Mr. Henry Barnes has gone to Richmond, Virginia, to attend the Medical College of Virginia. He is to take the dental course, he and Mr. J. F. Turner, also an Elon man, are together.

Mrs. Kate E. Cobb, mother of Mr. J. T. Cobb, has gone to her home at Sedalia, N. C. She has been spending some time among friends and relatives at Burlington and Elon College.

The reception given last Friday evening in the Psiphelian hall and the corridors of the first floor of the college, by the Y. W. and Y. M. C. A. was one of the most highly enjoyable occasions of its kind ever given here. The members seemed to vie with each other in their zeal to please and entertain the new students and make it pleasant for them.

Messrs. Campbell and J. W. Barrett are in Chapel Hill attending a students' meeting for the Y. M. C. A. These meetings are held yearly and much interest is awakened and zeal inspired.

The Christian Endeavor Society has elected the following officers for the ensuing year. Pres. J. T. Cobb, Vice Pres., Miss Iola Johnson; Sec., Miss Nannie B. Farmer; Treas., J. B. Phipps; Junior Pres., Mrs. J. W. Patton.

The College pulpit was filled on Sunday by Rev. D. A. Long, D. D., much to the delight of the student body, and in the afternoon addressed the Y. M. C. A. Mrs. Long accompanied the doctor and delighted all those who met her.

It has been decided to hold the regular revival services in the college, beginning on Oct. 14. Rev. Dr. Summerbell of Ohio, has been invited to hold the services.

The Ladies Reading Club met last week with Mrs. Moffitt, and report an excellent time and great enthusiasm. The next meeting will be with Mrs. W. P. Lawrence.

The Elon College Public School opens today and indications point to a successful year's work. Mrs. J. W. Patton is principal and with the new building and increased teaching force greater excellence will be achieved this year than before, and the school has been good all the while. J. T. C.

The Presbyterian Standard says their minutes show 431 churches in the Synod of North Carolina, 104 of which churches are without pastors. Nearly one fourth of all Presbyterian pulpits in the State vacant! This is indeed an alarming situation. Our own, and the other denominations, are suffering in this way, equal to, or in unenviable comparison with, our Presbyterian brethren. Surely the harvest is white and the laborers are few.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week $1270.69

Monthly Dues.

Joseph Walter Lassiter .. .20
Clinton Lassiter .. .... .25
Blannie Franks ..... .05
Bettie Franks ..... .05
Dwight Franks ..... .05
Noma Franks ..... .05
Numa Franks ..... .05
Charles E Newman .... .10
Helen S. Foster ..... .30
Thomas C. Foster ..... .15
Eunice Penny ..... .10
S. E. Denton, Jr. ..... .10
J. Newman Denton .... .10

Monthly S. S. Offering.

Howard's Chapel, N. C. 1.00
Greensboro, N. C. 3.20
Shallow Ford, N. C. .. .75
Bethlehem, Valley, Va 1.62
Union, Surry, Va. 1.00
Graham, N. C. 2.00
Jr. Christia Endeavor Society
Elon College, N. C. .. .50

Special Offering.

On support of Cates
Children, ... 3.00
from Liberty, (Vance)
E. J. Wells 10.00
A. T. Grissom 5.00
B. F. Ayscue 2.50
T. W. Lassiter 2.50
E. M. Newman 1.00
Tollie Ayscue 1.00
Henry Hoyle 1.00
Ollie Ayscue 1.00
Nathan Green 1.00
J. T. Welden 1.00
Mrs. John Hoyle 1.00
Richard G. Ayscue 1.00
Miss Cassie Eaves 1.00
Brannock Newman .... .25
Murdock Newman ..... .05
T. L. Ayscue 1.00
Miss Margelia Ayscue .. 1.00
Mrs. R. G. Ayscue 1.00
Collection 2.07
T. L. Gooch ..... .50
Amt. 37th week 1908 ..... $49.54
Total $1320.23

Elon College, N. C., Sept. 30, 1908.

My Dear Children and Friends:

We have a splendid report this week in each department, viz., Cousins, Sunday schools, and Specials.

We appreciate these liberal reports so much, and hope that our friends will continue to respond so that in a few weeks more we will be up to date with all our bills for running expenses. The summer offerings are small, and had not the Sunday schools helped us we would have been much behind. The Lord's work should not be in debt. and dear friends, if you will help a little just now the Orphanage Department will pay all bills. We thank all for their kind and timely help.

The following donations have been received and favors shown us:

From Liberty church Vance Co., N. C.,, E. M. Newman 17 lbs. country side meat; T. L. Gooch, 11 lbs. country side meat; The Alamance County Fair Association, by courtesy of Mr. McBride Holt, free admission to County Fair;

Mr. J. E. Carrigan, of Greensboro, N. C., free automobile ride for all children on race track Alamance Fair. This was the feature of their day at the Fair. This was a great day with them. Uncle John as driver and the big hay rack as coach were safely conveyed to the grounds, and all safely returned sun burnt but happy.

We are very grateful to all for these favors to the children.

Let all the cousins rally to The Corner. There are those who have Orphanage pictures which we hope they will sell, and let all who have money for same send in at once.

With best wishes to all.

Fondly Yours,
Uncle Jim.

Raleigh, N. C., Sept. 27, 1908.

Dear Uncle Jim:

We will send our dues for September, which is twenty-five cents.

Your nieces and nephew,
Blannie Franks,
Bettie Franks,
Dwight Franks,
Noma Franks,
Numa Franks.

Again we hear from the little Quintette of Franks. Your quarter every month helps.

Raleigh, N. C., Sept. 25, 1908.

Dear Uncle Jim:

May I join your happy band of cousins? Papa has been taking The Christian Sun for some time. I think it is a very nice paper. I always read the childrens' corner first. How are the orphans getting on? Fine I hope. I wish I could visit the orphanage some time. Enclosed find dime.

Lovingly your niece,
Eunice Penny.

Another little Penny to join the good work. Welcome, Eunice. Send the Pennies, they help wonderfully.

Henderson, N. C., Sept. 23, 1908.

Dear Uncle Jim:

Before I write again I will be two years old. Daddy says he will give me a little chair for a birthday present. You see I am getting too large to sit in peoples' laps. Hope the little orphans are well.

Love to all. I send a dime.

Your little boy,
Charles E. Newman, Jr.

Well, little Charles, you are growing fast. The babies will soon be men and perhaps you may have charge of the work which, now, you so faithfully help with your dimes.

Clayton, Ala., Sept. 19, 1908.

Dear Uncle Jim:

We enjoy reading about the cousins so much. We are glad they are well. We send love and dimes.

Fondly,
J. Newman Denton,
S. E. Denton, Jr.

These little voices from Alabama are always welcome. Hope you keep well these "cold taking" days, boys.

Crewe, Va., Sept. 24, 1908.

Dear Uncle Jim:

It has been a long time since I wrote to the band, but did not forget you all. Mother has been sick and we have been in the country and spent a few weeks with my uncle. I tell you I had a nice time eating melons and fruit and every thing that was nice. You know what good things country people have. I send 45 cents, my dues and brother's for three months, July, August and Sept.

Love to you and the cousins.

Your fond little niece,
Helen S. Foster,
Thomas C. Foster.

Ah, you like the country do you, children? A fine place sure enough where you see Mother Nature doing her best work.

Manson, N. C., Oct. 1, 1908.

Dear Uncle Jim:

We are two little boys from Manson who want to join the Band of Cousins. We love to see the Christian Sun and

have the letters read to us.

Lovingly,
Joseph Walter Lassiter,
Clinton Lassiter.

Welcome, little men. Many voices from Manson are familiar an dwe are glad to have yours join those that are dear to us.

THE HUNGER FOR ANCESTRY.

At the annual reunion of the Rockefeller family a person commissioned to trace their family history in Europe made a report that the ancestors of the Rockefeller family in Southern France were barons and that the German branch, which has heretofore been considered the original stock, is merely an offshoot of the French family. They are traced back to 950 A. D. John D. Rockefeller was not the original money-maker, as the secretary found in France coins of the year 1500 A. D., made by the titled Rockefellers and bearing their names. He has produced the coat of arms, which consists of two rocks on red fields and two horns on white fields with a helmet for a crest, and a Latin motto which being translated means "None more faithful." But he has discovered a still older Rockefeller coat of arms, dated 1050 A. D., having its motto, "Honor remains with me; it is sufficient."

Mr. Spurgeon at one time satirzed in his pulpit the fearful efforts of wealthy people to look up their ancestry. He told the congregation that he had been led to look up his ancestry, and found that he was descended from a gardner who robbed his master and lost his situation. A reporter called to ascertain the name of the gardner, and he told him that he could not give him his last name, but his first name was Adam. After Lincoln was elected to the Presidency a "sure thing" pedigree searcher called upon him and asked to be employed to look up his ancestry, and finally stated that even if he could not find anything much he could certainly give him a coat of arms, as he was doing for many other persons, and asked Lincoln what design he would like. Mr. Lincoln said he did not know whether he would have anything of the kind done, but if it were done it would perhaps be well to have it made to represent a man in his shirt sleeves, as almost all his ancestors spent the most of their lives in that dress. This is a line of investigation in which anything can be found if the expenses and salaries required can be guaranteed.—N. Y. Christian Advocate.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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The long winter evenings will soon be here and you wish some of the leading magazines in your home. We offer you our services to secure them for you at a great saving to you.

Now is the time to renew for The Sun, and get your magazines at a great saving. Send all orders to

THE CHRISTIAN SUN, ELON COLLEGE, N. C.

THE CHRISTIAN LOAN ASSOCIATION.

(We are handing you for publication a letter from Rev. C. E. Newman who is helping us cover the grounds in which the church loan fund wishes to help the Christian Church in its upbuilding in general. This is the first laymens' movement of our church. We also claim that the Henderson work would have fallen through but for this aid. Rev. M. W. Butler could state his experience in the beginning there and his getting the balance of a required sum from our fund to make the first payment on their church property. Yet very few of our ministers are encouraging this move. The writer often wonders if the average minister hasn't the idea that he must not encourage enterprises and church workers to see how faithful they will be and if not discouraged then he will consider them sincere. While we expect contributions mainly from our laymen, we find they do not come from churches ministered by the preacher that says nothing for us. Don't wait to see what is going to be forced but help do it and pass on to something else. So many of us lack the real missionary spirit.

The writer believes in the uplift spirit. Let preacher speak the virtues of his brother preacher as well as laymen and prayerfully speak to either face to face of his faults. Let the laymen aid the minister and brother layman in the same spirit—man to man, brother to brother, spirit to spirit—and in addidition let's lend our means in all ways possible to widen the influence of our church and give a church home to our brethren without one. The Christian church Loan Fund asks for your assistance.

R. S. Petty, Secy.
Greensboro, N. C.)

The Christian Church Loan Association, like all movements for the advancement of the church, had a very small beginning Such is the history of the Christian Orphanage and Elon College, both of which our people are proud of. The Loan fund is for a specific purpose: to build Christian churches in N. C. and Southern Virginia. Every church the association aids, means a strengthening of all the general enterprises of the church. Only one point has been helped up to the present. In the beginning of the work here when there was no money and not much to encourage a loan, the association loaned $240 to aid in the purchase of a lot. To my mind the buying of a piece of property is the most important step in connection with the work. Later, when a neat brick building was in the course of construction and the prospect to complete seemed gloomy, the association came to the rescue with a second loan of $140. Now when all money has been spent and work suspended for three months, the authorities of this fund came with another loan sufficient to enable the church to complete the building. The association can now turn its attention to some other point. The Henderson church can hardly realize how much it owes the association and as the work grows and the money is refunded, it will go to help some other worthy point.

My estimate of the association is that it is a movement inspired by men loyal to their church and zealous to extend the Master's kingdom. And having as custodians and distributors of its funds men of Christian characters and keen business ability it is destined to do a great work and should from what it has done encourage our people and cause them to rally more to its support.

C. E. Newman.

Sept. 21, 1908.

The grocers are buying Argo Red Salmon because it takes no argument to sell it and the customers keep coming back for more.

MARRIED.

Garrison-Patterson.

Wednesday evening, Sept. 23, 1908, at 8 o'clock, in the Methodist Protestant church, Burlington, N. C., Mr. George R. T. Garrison led to the marriage altar Miss Carrie A Patterson. Mr. R. L. Holt was best man, Miss Swanna Patterson maid-of-honor. The other attendants were Mr. Clem Summers and Miss Ida Willis: Mr. Walter Garrison and Miss Sarah McCulloch. The church was tastefully decorated, and a large number of friends and invited guests were pres-

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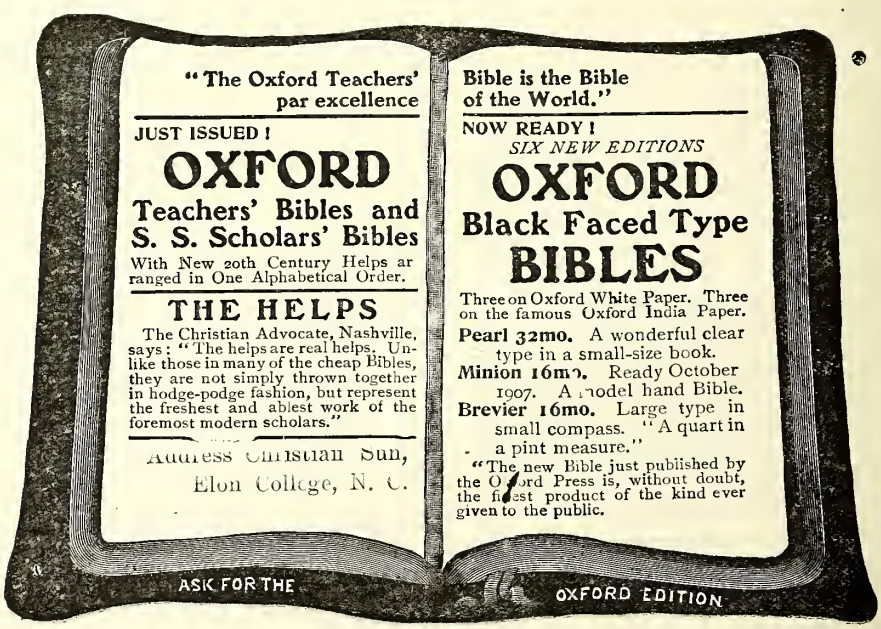
You will certainly make a mistake by **buying elsewhere** before calling on us.

J. D. & L. B. WHITTED, Burlington, N. C.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THE CHRISTIAN SUN, Elon College, N. C.

ent to witness the ceremony that made the two one.

Immediately after the ceremony the bridal pair left by automobile for Greensboro, where they took the train for a tour of the northern cities.

Mr. Garrison is an excellent and most estimable young man, and a prosperous farmer. Miss Patterson is the accomplished daughter of Mr. G. A. Patterson, a leading citizen of the county. The happy pair have our best wishes for a long and happy married life.

Ceremony performed by the writer.

J. O. Atkinson.

THE FAITHS OF LIBERALISM AND ORTHODOXY.

It is taken for granted among many orthodox and some liberals, that the position of orthodox theology necessitates great faith, while the basis of liberalism needs little faith or spiritual imagination. Let us test this assumption by taking as standard and typical the things most commonly believed in the two schools of thought.

Jesus is of such colossal importance in his own individuality and in his influence upon the environment of this age, that the battle ground naturally is laid about the conception of his nature and teachings. To the orthodox, Christ is divine by nature, as also is every other man born into this world. Both at present make his characteristic teachings preeminent, at least professedly.

The orthodox puts great stress upon the Hebrew Bible as the word of God. The liberal also believes the Bible of the Hebrews to be a word of God, and that all the other Bibles of the entire human race are words of God.

The liberal simply multiplies the orthodox theory of the incarnation, making it one out of a great number, and not isolated. The orthodox conception precedes the liberal conception, as the laws of thinking are insistent upon the concrete before the abstract.

Devout orthodox believers "apply" the terms Brother and Sister to all who have "accepted Christ." True liberals endeavor to apply these terms to all who "accept Christ" and all who do not. For the Fatherhood of God to the orthodox is by adoption, or through the merits of Christ. To the liberal it is by nature, or the natural condition.

Perhaps the necessary preparation by evolutionary processes has not been made for us western folk to understand the universal doctrine of man's brotherhood. Lacking a sense of humor in theological inconsistencies, we are continually making ourselves ridiculous by our professions and attitude toward other nations. Demanding a large and growing navy for punitive purposes, and praying with serious faces to be forgiven our sins as we forgive others sinning against us, must make the angels laugh at the Angles. In a Washington paper, the North Carolina peace conference is thus naively explained: "The peace society is comparatively a new organization which is expected to spread all over the country. Its objects are to promote peace through international arbitration, and to equip the country with vessels and munitions of war."

Vicarious atonement becomes to the liberal vicarious suffering.

Salvation by belief in Christ who is the truth, is the cry of orthodoxy. Salvation by a working belief in the truth, is the slogan of liberalism.

Continual progress of the best, and the partial sovereignty of God, is set over against the ultimate progress of all and the complete sovereignty of God.

If these generalizations approximate the truth, is it not a logical inference that the faith of the consistent liberal must be broader—and should bear more fruit—than the faith of the equally honest and consistent orthodox?—Carlyle Summerbell, In Unity, Sept. 28.

WHAT IS FORESTRY?

The natural rate of growth of timber which takes place can be accelerated by certain systems of management. This is called forestry. It is the means of securing the greatest amount of the most valuable wood growth from the land and increasing the earning value of the timberlands to a maximum. It is in fact the application of business principles to timberlands to obtain the highest profits from them just as banking secures the highest returns from the use of money compatible with safely of the investment. Forestry is the method of cutting the timber not only so as not to desroy the producing power of the land, as is frequently the result in ordinary lumbering, but so as to increase the producing power of the land.—J. H. P.

Personal or Home Treatment. Both successful. Scores of testimonials, from persons who gladly write to those now suffering, all tell of permanent cures. My Mild Combination Treatment destroys growth and eliminates the disease from the system. **Free book** "Cancer and Its Cure" and 125-page book of testimonials from **cured** patients in all parts of the country. No matter how serious your case, how many operations you have had, or what treatment you have taken, don't give up hope, but write at once. DR. JOHNSON REMEDY CO., 1235 Grand Ave., Kansas City, Mo.

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—DENTIST—

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1:30	6:00	LvRaleighT t Ar.	9:25	4:30
1:40	6:11	Caraleigh t	9:10	4:20
1.44	6:19	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:33	4:07
1:57	6:32	Hobby	8:45	4:00
2:05	6:42	McCullers t	8.40	3:56
2:10	6:47	Banks t	8:31	3:50
2.20	7:00	Willow Springst	8:20	3:40
2:28	7.10	Cardenas	8:10	3:33
2:33	7:13	Varina t	8:05	3:30
2:43	7:23	Fuquay Springs	8.00	3:20
2:50	7:30	Rawles	7:46	3:13
2:57	7:40	Chalybeate	7:40	3:07
3.02	7:45	Kipling	7:35	3:02
3:15	8:00	Cape Fear	7:20	2:46
3:21	8:08	Lillington	7:15	2:41
4:30	9:25	ArFayettevilleLv	6:00	1:30
		SUNDAY TRAINS.		
1:44	6:16	Sylvaola	9:01	4:15
1:50	6:25	Barnes	8:53	4:07
4:25	8:05	Raleigh	10:45	7:40
5:07	8:47	McCullers	10:00	7:00
5:25	9:05	Willow Springs	9:40	6:40
5:38	9:18	Varina	9:35	6:28
5:48	9:28	Fuquay Springs	9:28	6:20
6:03	9:43	Chalybeate	9:10	6:03
6:09	9:48	Kipling	9:05	5:55
6:30	10.00	Lillington	8:45	5:35
7:45	11:25	Fayetteville	7:30	4:20

JNO. A. MILLS, Pres. and Gen. Mgr.

Argo Creamed Salmon. Scalloped Salmon, Cutlets or Croquettes, are among the most tempting of dishes. Argo Red Salmon at all grocers.

DIED.

Langton.

Last Sunday, Sept. 27, was a very sad day with our little class. This sadness was caused by the absence of a dear little pulpit. Little Elmo Langton, aged four, left us on Friday, Sept. 25, and went to join the heavenly throng above. Never before since our organization in Henderson has death taken one from our class, and Oh, how we miss him and shall miss him. He was such a bright, such a lovable little fellow. Though he was only four years and eight months old, he filled a little place in our S. S. that seems quite vacant now.

While we deeply grieve we feel that Elmo is far happier than we could ever have made him. We know our heavenly Father is kind and we know that all He doeth is well and best, so we bow in submission and say: "Thy will be done." We thank our Father that we can ever cherish the memory of our little pupil and classmate. And we lift our hearts in prayer that we may so live that sometime we shall meet little Elmo again.

The entire Sunday-school joins in love and sympathy for the bereaved family.

Mrs. C. D. Harton, Teacher.

Stewart.

Little S. W. Jr. son of S. Walter and Grace Stewart, died Sept. 25th, 1908, at his home 415 S. Eugene St., Greensboro, N. C., from acute indigestion, and a complication of physical troubles. S. W. was 16 months old, in that period of life when every word was sweetest, every step most attractive, and when the charms of innocent prattle inspire parents with so much hope of future, earthly associations and fill the soul with noble aspirations. In this early period of childhood, parents indulge in great imaginary problems, and a great life in the little child looms up in the eye of the parents, and they see in him a great man; the joy of their life and the comfort in their declining years. But, alas! before these plans are developed the loving hearts of these parents are sad and all their earthly hopes of this dear child are blighted in a few short hours. The charming voice is hushed, the once active limbs are still, and the once bright and beautiful face is cold in death. Jesus said: "Suffer the little children and forbid them not for of such is the kingdom of heaven." S. W. is not dead, but liveth forever free from pain, sickness, sorrow and death.

Funeral by the writer, assisted by Rev. R. W. Williams. The members of Greensboro Christian church choir rendered beautiful music. The flowers were beautiful and numerous. The flower girls were: Sue Foushee, Louise Thompson, Elliott and Thelma Clymer. Interment was in Green Hill Cemetery, Greensboro, N. C.

We commend to the bereaved the grace of God which is sufficient in this dark hour, of heart-felt sorrow.

S. B. Klapp.

THE DEITY OF CHRIST.

Robert E. Speer.

(Part of an address delivered at the Northfield Young Women's Conference, Sunday morning, July 12, 1908.)

Christianity is the only one of the great religions of the world which calls itself by the name of its Founder. Other great religions are named after their founders by us. They are not so named by their own adherents. This is not a mere accident; it is a fact of the very deepest significance. To be sure the name Christian was given originally by enemies, but it was given by them because from without they had already discerned the essential and distinguishing character of the new religion, and had been impressed by the inseparable connection which they saw existed between it and its Founder, Jesus Christ. The disciples of the new religion immediately accepted the name as the most appropriate name possible for them and their faith. They themselves were aware that the relationship in which they stood to Jesus Christ was the central and fundamental thing in their religion. So long as He had been on earth their religion had consisted in personally following Him, in finding their fellowship in His company, in drawing their nourishment from His words, and in resting their hearts on the peace and quiet which they found with Him. And after He was gone they perceived that their religion consisted in a relationship to Him of a far more vital and wonderful kind than they had understood while He was here. They realized that their religion consisted in a living relationship to an abiding, supernatural Person.

This is the fundamental thing in Christianity. The name of Christian is only a sign of that which s most radical and essential in its character. We cannot do any thinking about Christianity at all that is direct or adequate without coming at once to think of the problem of the person of Jesus Christ, Who stands at the heart of His religion, without Whom the Christian religion is not the religion of Christ.

So, if you and I ever did any clear, consecutive thinking about Jesus Christ, we ought to begin to do that thinking now. There will come a time in our lives when we must do it. We must reckon with Jesus Christ and determine for ourselves whose Son we believe Him to be, and what conviction regarding His person we are to hold. Well would it be for us if to-day we should go straight home to what is not only the fundamental problem of Christianity but the very bottom-most issue of our human life and face for ourselves that old question: Who is Jesus Christ? What do we believe Him to be? Was He in any unique sense the one Son of the living God? And I want to state this morning in the simplest way I can the grounds for my own personal faith in the deity of our Lord Jesus Christ.

I. I believe, first of all, in the deity of our Lord Jesus Christ because of His character; for it seems to me, in the great language of Horace Bushnell, that "the character of Jesus forbids His possible classification with men." Christ was such a Man that He could not have been a mere man. He was a Man so great, so perfect, that He must have been more than just a man. Now we can put the matter in a very summary fashion just at this point. If Jesus Christ was only a man, if His character was merely human, then Bowdoin College, Yale, Bryn Mawr and Vassar ought to be turning out better men and women than He was. If Jesus Christ was only a man, it is strange that the nineteenth century cannot produce a better one. He was born in an obscure and contemptible province. He grew up in no cultured and refined community. He was the child of a poor peasant's home, of a lowly menial race. Yet He rises sheer above all humanity, the one commanding moral character of mankind. Now, if Jesus was all that, just as a mere man, the world should long ago have advanced beyond Him. With nineteen hundred years of His influence upon the world, with advantages possessed by us such as were never dreamed of in His day, if Christ's character was purely human, it ought long ago to have been surpassed, and there ought to be in the world to-day many men and women who are superior in character to Him.

But this is a crude, though I think proper, dilemma. If Christ was only a man, we are bound to surpass Him. If He was more than a man, we are bound to obey Him. I do not mean, however, to let it go merely with that general statement. I believe that Jesus Christ is the Son of God, proved to be such by elements of His character not to be found in men.

First of all, there was the supernaturalness of His claims. "I am the light of the world." "I am not come to condemn, but to save the world." "I

am the way, the truth, and the life: no man cometh unto the Father, but by me." Now a man cannot talk that way. If you should say in reply that the words I have just quoted are from the Gospel of John, and that they do not actually represent what Jesus said, but that only what John afterwards put into his lips, I should demur: but without stopping to do so I would say now: "Very well, we will turn to the Gospel of Matthew and find a passage which criticism still leaves to us: 'All things have been given unto me of my Father: and no man knoweth the Son, save the Father; and no man knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.'" There is supernatural claim here just such as you will find in the deepest of our Lord's alleged utterances in the Gospel of John. Or turn to the Sermon on the Mount. It is full of unique suggestion. Who is this young Man Who stands on the shores of the Galilean Sea and sets aside the doctrines of the fathers? "Ye have heard it said so and so, but I say unto you;" and who closes His discourse: "Many will say unto me in that day, Lord, Lord, did we not cast out devils in thy name? And I will say unto them, I never knew you, depart from me." Who is this Who thus sets Himself up as the very touchstone of human life in the day of judgment?

Our Lord by His claims set Himself off in a class absolutely apart from men. Now He either made these claims or He did not make them, then we know nothing whatever about His life, and what took place in the past, for the evidence for the reality of Christ's having made these claims is as good as any historical evidence that we possess. If he did make these claims, and they were false, then Christ instead of being a man of high character, as all men have recognized Him to be, was a mere falsifier, an impostor. But if they were true, then He was as He claimed to be, the Son of God.

(Continued next week.)

We live fast, make much—and lose heavily in the United States. Our fire losses the present year have been nearly $600,000,000 per day, which average if kept up the remainded of the year will be a total loss in 1908 of $2,000,000,000. Experts declare that 75 per cent of our fiire lisses are preventable.

It requires 15,200 stenographers to do the ofice work in the city of New York.

For Jellies and Preserves

On the proper sealing of your jellies and preserves depends their "keeping." Metal and glass caps too often leak; tying with paper is next to useless; old lids are often insecure.

Simply pour Pure Refined Paraffine over the tops of your jellies, or dip the closed end of the jar (after cooling) in melted

PURE REFINED PARAFFINE

and you will have sealed them perfectly. It's impervious to acids, water, mold and moisture. Has no taste or odor and is perfectly harmless.

Pure Refined Paraffine is used for washing, starching and ironing and numerous other household purposes. Comes in single cakes with full directions inside. Sold everywhere.

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(Everything for Women and Misses except shoes.) Exclusive styles in Suits, Coats and Hats. Imported and domestic Dress Fabrics, Silks etc.

The State's Largest Dressmaking department under the direction of Mme. Hancock.

(Special Discount on all Wedding Trousseaus.)

HITCHCOCK-TROTTER CO.,
Winston-Salem, N. C.

THIRD SUNDAY IN OCTOBER.
Prayer for Sunday Schools.

To Evangelical Christians in All Lands Greeting:

The World's Sunday School Association assembled in the city of Rome recommended that the third Sunday in October of each year be observed by evangelical churches everywhere as A **Day of Prayer for Sunday Schools** throughout the world, and the executive committee was charged with the duty of publishing this recommendation.

You are, therefore, invited to observe Sunday, October 18, 1908, by engaging in public and private prayer to Almighty God for a special blessing upon Sunday schools in all lands. Every child of God, young or old, learned or otherwise, may constitute a link in this chain of prayer which is intended to encircle the globe, stretching the tie which unites us in a common bond of service, deepening our affection for each other, and increasing our zeal in an effort to secure the universal study of the Word, which is "the power of God unto salvation to every one that believeth."

By direction of the Executive Committee of the World's Sunday School Association.

Geo. W. Bailey, Chairman.

TO CURE ECZEMA.

The one infallible method by which Eczema can be quickly and permanently cured is by the use of HEISKELL'S OINTMENT. For half a century this great remedy has been the means of curing skin diseases of every nature. Erysipelas, Tetter, Ulcers, Pimples, Ringworm, Blotchy Skin, Eruptions, Rough Skin, Salt Rheum, Scald Head—all yield as readily to the marvelous curative virtues of HEISKELL'S OINTMENT as the dread disease—Eczema. Before applying the ointment, bathe the affected parts, using HEISKELL'S MEDICINAL SOAP. HEISKELL'S BLOOD AND LIVER PILLS tone up the liver and cleanse the blood. Ointment, 50 cents a box; Soap, 25 cents a cake; Pills, 25 cents a bottle—at all druggists. Send for interesting book of testimonials to JOHNSTON, HOLLOWAY & CO., 531 Commerce Street, Philadelphia, Pa.

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will be glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

Rear Admiral Thomas who has been in command of the great Atlantic squadron, now circling the globe, since Rear Admiral Evans retired last summer, was placed on the retired list, because of age limitation, Thursday, October 1.

NEWS ITEMS.

Rhode Island has a population of 480,-082 persons. A late religious census shows that of this population, by profession or preference, 243,936 are Catholics: and of the 226,548 Protestants there are twenty -eight denominations, and of Jews there are 9,598.

At the State Laboratory of Hygiene, Raleigh, N. C. there are now under treatment twelve persons bitten by mad dogs, two having been discharged Oct. 1. The Legislature provided for free treatment, under certain conditions, of those bitten by dogs with rabies.

Twelve counties in Ohio voted on prohibition last Tuesday and all of them went dry by majorities ranging from a few hundred to two thousand. Altogether 16 of 88 counties in Ohio have voted on prohibition and all have gone dry, driving out 380 saloons.

Church Record: —"500 times sweeter than sugar!" This is said of saccharine, a medicine produced from coal tar. Four pounds of this powerful drug cost $9, and have the same sweetening power as a ton of sugar, costing $120. Hence unscrupulous canners would use saccharine instead of sugar to sweeten canned goods if not prevented by law.

Wilbur Wright of Dayton, Ohio, won the $10,000 Aero Club prize at Lemans, France, for the largest flight over an enclosed ground, Wright remaining in the air, one hour, seven minutes, eleven seconds. So confident is a French syndicate, that Wright's machine is a success, that it has ordered, through its agent, the construction of fifty aeroplanes on the Wright model, the Wright having been granted the right in France for $100,000.

There was an explosion of the powder magazine at Spencer, N. C., in which the Southern Ry. kept its powder, dynamite and other explosives in connection with the large railway shops there, Oct. 1, two men being instantly killed, two others it is thought fatally injured, fifteen others badly hurt, thousands of dollars worth of property destroyed and the houses for miles around badly shaken up. There was nearly a car load of powder and explosives in the magazine when the explosion took place.

YOUNG MEN! If you want to know why you should become telegraph operators and what school to attend, write to SOUTHERN SCHOOL OF TELEGRAPHY, Newman, Ga., for free Catalogue "A." EVERY BOY should read it. Positions positively guaranteed.

Northwestern Mutual Life Insurance Co.

NEW BUSINESS PAID FOR .. ..

1905 ..... $90,334,038
1906 93,563,452
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Each year larger than any in the previous history of the Company.

SIGNS OF THE TIMES

The rapid increase in the new business of the Northwestern during the period of life insurance investigation and thereafter shows that the Northwestern has never lost the confidence of the public and that it is easier than ever to write business for The Northwestern.

It is capable of easy demonstration that The Northwestern is the best Company to insure in.

See The Northwestern's 1908 policy contract with its dividend Options. Paid-up and Endowment Options, Options of Settlement and the new Premium Loan feature.

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For further information or an Agency, address

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During 1908

(As in previous years)

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Burke Furniture and Coffin Company

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Co-educational. Established 1890.

Thorough College courses leading to M. A., A. B., Ph. B. and Lit. B. degrees. Strong and experienced Faculty with highest University training. Good Library, Reading Room, Laboratories, Literary Societies. Excellent Music, Art and Business Departments.

Beautiful and healthful location, 17 miles east of Greensboro, on Southern Railway. Best moral and religious influence. No hazing. New students met by reception committees from young people's Christian organizations connected with the college. Good equipment. A large new dormitory, with modern conveniences, has recently been built to meet the requirements of growing patronage.

EXPENSES UNUSUALLY MODERATE.

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For Speed, Comfort, Courteous Employees, travel via the Southern Railway.

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